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Organisme et Société. Par RENÉ WORMS. Paris, V. Giard & E. Brière, 1896. — 412 pp.

La Pathologie Sociale. Par PAUL DE LILIENFELD, avec une Préface de RENÉ WORMS. Paris, V. Giard & E. Brière, 1896. — xlvii, 335 pp.

Les Lois de l'Imitation ; Étude Sociologique. Par G. TARDE. Seconde édition, revue et augmentée. Paris, Félix Alcan, 1895. — xxiv, 428 pp.

La Logique Sociale. Par G. TARDE. Paris, Félix Alcan, 1895. — xiv, 464 pp.

De la Division du Travail Social. Par ÉMILE DURKHEIM. Paris, Félix Alcan, 1893. — ix, 471 pp.

Les Règles de la Méthode Sociologique. Par ÉMILE DURKHEIM. Paris, Félix Alcan, 1895. — viii, 186 pp.

Psychologie des Foules. Par GUSTAVE LE BON. Paris, Félix Alcan, 1895. — vii, 200 pp.

Le Transformisme Social. Essai sur le Progrès et le Règnes des Sociétés. Par GUILLAUME DE GREEF. Paris, Félix Alcan, 1895. — 520 pp.

La Cité Moderne ; Métaphysique de la Sociologie. Par JEAN IZOULET, Paris, Félix Alcan, 1894. — ix, 691 pp.

Les Sciences Sociales en Allemagne ; les Méthodes Actuelles. Par C. BOUGLÉ. Paris, Félix Alcan, 1896. — 172 pp.

Annales de l'Institut International de Sociologie. Publiées sous la Direction de René Worms, Secrétaire Général. I: *Travaux du Premier Congrès*, Tenu à Paris en Octobre, 1894. Paris, V. Giard & E. Brière, 1895. — xxx, 388 pp.

That the influence of Comte is still vital and fruitful in the intellectual life of France is proved in many ways, but in none more conclusively than in the serious study of systematic sociology. In this department of knowledge Frenchmen and Belgians have in recent years accomplished more than the scholars of all other countries together, and of the total scientific activity of France a conspicuously large share has been given to sociology. That eleven such volumes as those named above should in less than three years come from the publishing center of a single country, is a phenomenon to challenge

attention. Each is an important production; more than one are works of unmistakable originality; at least one is destined to live, as a contribution of the highest value to the philosophy of the human mind.

In a review of sociological literature which was published in this journal in June, 1892, three different conceptions of the scientific explanation of society were examined. One was analytical and historical: it was the view that social institutions, conventions, beliefs, sentiments and sanctions are the subject-matter of sociology, to be interpreted and justified by their utility. A second conception was ethnographic: it was the view that social phenomena may best be explained in terms of race differences and conflicts. A third conception was biological and psychological: it was the view that the ultimate explanation of society must go beyond the analysis of historical institutions and beyond race conflicts, back to psychological and biological facts.

In this third conception there lay the possibility of two distinct schools of sociological thought, which have since become plainly distinguishable. One is biological, accepting Mr. Spencer's idea that society is not merely analogous to an organism, but that it is an organism. The social biologist, for such rather than sociologist he should be called, takes his categories and his nomenclature directly from anatomy and physiology. The second school is psychological, conceiving of social relations as phenomena of feeling and thought, and for the most part using the familiar language of the moral sciences, somewhat enriched by terms drawn from recent psychology. In the volumes now under consideration both schools are strongly represented.

To M. René Worms must be accorded the credit of having worked out the biological conception of society more thoroughly and consistently than any other writer has ever done. His book consists of an Introduction and five Parts. In Part I the general theory of organic life and of society is presented. Objections to the biological interpretation are here considered in detail and with much ability. In a final chapter of this part M. Worms, in stating the true difference between a society and all lower organisms, emphasizes the psychological character of the bond that unites the social units, but he insists that the difference is merely one of degree. The cells of an animal organism may be supposed to have an incipient consciousness. Thus at this point, M. Worms, like Mr. Spencer, leaves on his reader's mind the impression that it is after all a question

whether society in strictness is an organism or a superorganism. The second Part describes the anatomy of societies. Here M. Worms strongly argues that the social "cell" is neither the family nor the man and wife, but is the single individual who, in his feelings, ideas, opinions and habits, is a microcosm of society; and the reader inevitably asks if this conclusion does not transform the biological into a psychological sociology. Part III is given to the physiology of societies; Part IV to the origin, development and classification of societies; and Part V to the pathology, therapeutics and hygiene of societies. Thus the biological sociology is here completely worked out, and the student who rejects it can have the satisfaction of knowing that he does so only after he has thoroughly acquainted himself with it.

In the work of Dr. von Lilienfeld we have the first opportunity to judge whether the biological conception of society can throw any new light on practical social questions. That "the body politic" is subject to "disease" is a very ancient notion. But is anything gained by taking a figure of speech literally and converting analogy into identity? Dr. von Lilienfeld's pages are rich in learning and in wisdom. He has investigated thoroughly and thought deeply; and no one can dip into his chapters without being impressed with the value of his reflections on the economic inequalities, the political corruption, the moral degeneration, the educational imbecilities, the religious indifference of the present day. A thousand hints are thrown out by the way on which statesmen and reformers might well reflect. But there is nothing in the entire book that could not have been better said in a simpler language than that of an ingeniously elaborated "social pathology." To describe fads and crazes, degeneracy, outbreaks of insanity, crime and lubricity, as "anomalies of the social nervous system," is only calculated to hasten the wear and tear of the nervous systems of individuals; and to argue that wealth is a "social intercellular substance," is simply to set up a doctrine of sociological transubstantiation.

The publication, in 1890, of the first edition of M. Tarde's treatise on *The Laws of Imitation*, brought a profound and original philosophical thinker to the notice of all students of psychology, and gave a new direction to the study of sociology. Sweeping aside all notions of society as "a great being," and all the jargon of biological analogy, M. Tarde addressed himself to an examination of the psychological aspects of social phenomena in their simplest forms. These he thought he found in imitation. Languages, beliefs, manners, morals,

laws, arts — all these could be resolved, he held, into one of two types of imitation, namely, custom imitation, or the imitation of the old, and mode imitation, or the imitation of the new. The first sociological task, therefore, was to discover the laws of imitation, and to their formulation M. Tarde's volume was devoted. This second edition is a proof of the general interest which these views have awakened. The text has been slightly revised and a new preface contains a reply to criticisms.

In the volume on *The Social Logic* M. Tarde undertakes to show how imitations and their products are combined in a social mind and a common social activity. In the mental activity of an individual that which is imitated, M. Tarde said in his earlier work, is always a belief or a desire. In society beliefs and desires are combined in systems of thought and of action, to designate which M. Tarde gives a wide extension to the words "religion" and "government," including philosophies under the one and ruling social ideals under the other. The means of combination, he asserts, are languages, deities and conceptions of social ends to be achieved. Part I treats of the laws of combination among beliefs and volitions under four heads, namely: Individual Logic, The Social Mind or the Social Logic in its Static Manifestation, The Historical Series of Logical States of the Social Mind, and The Laws of Invention. The last-named chapter is a study of the essential process and nature of progress. It is a necessary consequence of M. Tarde's thought that he classifies societies according to the ends or ideals that they seek to achieve, and not, as Mr. Spencer does, by their prevailing activities. In a second part M. Tarde examines in detail the sociological phenomena of language, religion, the affections and sentiments, political economy and art. The volume, as a whole, is not so great a work as its predecessor, but nevertheless it is a profoundly thoughtful and richly suggestive book.

The central thought in M. Durkheim's system of sociology is that the mere massing of men acts as a coercion upon the thought, feeling and volition of every individual. The problem of sociology, therefore, he believes, is to discover the modes and results of the impression of the individual by the social aggregate. M. Durkheim's work is thus essentially an elaboration and a psychological analysis of the jurist's notion of sanction, or, rather, it is a study of the origins of sanction in an unconscious social coercion which at length becomes conscious. Consistently with this thought M. Durkheim finds the cause of social organization — the division of social

labor—in the growth of the social mass. This conclusion is more than doubtful. It contradicts the economic principle that the division of labor is antecedent to a great increase of wealth on which, of course, a great increase of population depends. M. Durkheim argues further that the growth of population brings about the substitution of a social organization by differentiation into specialized associations, for the older type of organization by federation, or coalescence, of tribe with tribe or of state with state. Here, again, there is reason to think that he mistakes effect for cause. He calls attention to an important truth, however, when he shows the close association of these phenomena, and, further, with the phenomena of an increasingly definite social consciousness.

The little book on the *Rules of Sociological Method* abounds in useful suggestions. The rules laid down cover the observation of social facts, the distinction of the normal from the pathological, the discrimination of social types, the explanation of social facts, and the development of proof.

M. Le Bon's study of the *Psychology of Crowds* is a demonstration of the truth that a crowd always unconsciously coerces its individual members and that in the crowd the individual usually loses all sense of responsibility. M. Le Bon examines in detail the sentiments, the morality and the beliefs of crowds; and then more particularly studies the characteristics of various kinds of crowds, as the criminal, the legal, the political and the parliamentary. His conclusion that crowds are less rational than individuals, and in their character usually nobler or baser than individuals, is true of mobs, and of assemblies at any given moment, but it is not necessarily true of assemblies that alternately meet and disperse during the prolonged consideration of an important question.

Professor De Greef is one of those tireless writers who are so well equipped with knowledge and so fertile in suggestion that even when they are turning out bulky volumes every year or two they are sure to say many things that are worthy of serious consideration. His essay on the progress and the regress of societies is a thoughtful and learned study of the interrelations of systems of thought and systems of organization in history. No one who is interested in the great practical issues of socialism and social ethics can afford to pass it by. His conclusions are neither optimistic nor pessimistic. Good and evil, progress and regress, are neither mere fatalities nor the playthings of free will. They depend on conditions which man can in a degree control, and which, therefore, it is the business of sociology

to reveal and of the reformer to establish. Happiness is essentially a relative and a variable phenomenon. Above all, it is a social phenomenon. It is a function of a normal organization of activities and interests. In the exposition of these relations Professor De Greef again presents his familiar theory that economic changes are antecedent to cultural, cultural to juridical, and juridical to political changes. Not all sociologists will accept this explanation. There is reason to believe that in advanced societies the order of development reverses the order of genesis, so that although economic relations are older than juridical, and juridical older than political, yet in modern nations progressive developments must have their inception in cultural activities, and react, through politics and law, upon economic relations.

Two thoughts stand forth prominently in Professor Izoulet's treatise on *The Modern City*. One is that the city is at once the highest product of social evolution, and, for practical purposes, *is* society. The other thought is that the population of the city has become so sharply divided into an intellectual and cultured class on the one hand, and a working class on the other hand, that the integrity of society is threatened. At all times the city shelters within her walls two kinds of enemies, the fastidious and the brutal,—the mystics who desert her and the cynics who assail her; she has to defend herself against secession and against a murderous aggression. The history of the city, her past, may be summed up in a word: it has been the attempt of the élite to evict the crowd. Is her future to be the attempt of the crowd to evict the élite? Perhaps so; in any event, the problem of the city, Professor Izoulet maintains, is to establish an equilibrium of justice between the élite and the crowd. This can be accomplished only if the élite remain loyal to the city, and if both élite and crowd undergo the psychological evolution and develop the social consciousness that association should create. The greater part of the volume accordingly consists of a study of the evolution of the social mind of the city. It would be a better book if it were less rhetorical and less diffuse.

Germany has made but few contributions to systematic sociology, but in German writings on folk psychology, ethics, political economy and jurisprudence a great deal of good sociology is to be discovered. M. Bouglé has rendered a useful service by his review of some of this material. He has made no attempt to cover the field, but has chosen rather to present somewhat fully the work of four writers, each of whom represents the sociological treatment of a dis-

tinct branch of social science, namely: Lazarus, the psychology of peoples; Simmel, ethics; Wagner, political economy; and Jhering, the philosophy of law. In choosing these four names M. Bouglé has shown the ability to discover sociologists who are such in fact, irrespective of their labels.

If the International Institute of Sociology shall offer annually as worthy contributions to science as these which compose the first volume of its annals, it will take an excellent rank among respected learned associations. The twenty papers are by such strong and well known writers as Tarde, Ferri, Gumplowicz, Novicow, Mandello, Simmel, Fiamingo, Lilienfeld, Sir John Lubbock, Sir Douglas Galton, Combes de Lestrade, Worms, Kovalevsky, Toennies, Kranz, Dorado, Posada and Abrikossof, and cover a wide range of questions, from the purely theoretical and systematic to those of a more practical nature, such as the relation of sociology to public-school education, the ownership of land, unemployment, socialism, anarchism, justice and criminal law.

F. H. GIDDINGS.

Traité de la Juridiction Administrative et des Recours Contentieux. By E. LAFERRIÈRE, Vice-Président du Conseil d'État. Paris, Berger-Levrault & Cie., 1896. — 2 vols., xix, 724, 709 pp.

A study of comparative administrative law shows that there are two methods of establishing direct judicial control over the acts of the administrative authorities. The one that is provided by the English law and is to be found in all English-speaking countries, consists in devising a special set of remedies to be administered by the ordinary courts. The other consists in the establishment of special courts to which appeal in proper cases may be taken from the acts of the administration. This system, established in France during the early part of this century, has had great influence on the administrative legislation of the Continent. No better expounder of this Continental system, as it may be called, could be found than Mr. Laferrière, the author of the work under consideration, who is the vice-president of the French council of state and therefore the chief justice of that body when it acts as a purely judicial authority.

M. Laferrière's book is in the main written for the French lawyer; but his interest in the philosophical and historical aspects of his subject has led him to include in his treatment of it both a comparison of the institutions established in order to provide a direct judicial control over the administration in all the important countries of